798 eventual frictions have been lessened and in our century they have disappeared so that, today, the defence against the onrush of materialistic propaganda is carried on by a virtually united religious front. Never, since the Crusades and the anti-Turkish wars, have the Magyars been so conscious of the conflict of the "righteous" and "godless" as today.

659 563 Between the two world wars, only the Christian churches enjoyed co-operation on the part of the State, while persons of Jewish faith were submitted to social and economic pressures. During the last years of World War II, this developed into a brutal persecution and deportation along the Nazi pattern.

659 871 After 1945, a separation of Church and State took place and, when the Communists took over the government, open hostilities broke out between them. Prior to that, 5,000 elementary and 120 high schools were denominational, mostly Catholic. These schools, along with all Church property were confiscated and entrusted to a "State Office for Church Affairs," decidedly hostile to any [661] kind of religion. Religious orders were disbanded and all but two of the 400 existing religious periodicals suppressed. Several hundred priests and pastors were deported and leaders of the churches (Primat Mindszenty, Archbishop Groesz, both Catholics, and Lutheran Bishop Ordas) were tried and condemned.

Although extracurricular classes in religion are now permitted, the local Communist authorities not only wage intensive anti-religious and anti-Church propaganda against them, but they also try to use every means of coercion to keep parents from sending their children to these classes. 659 871

Since the 1948-49 wave of persecution, ecclesiastical authorities have been forced to compromise; they have agreed to sign acts of loyalty and to tolerate the government sponsored "peace-priest" movement. Nevertheless, in the rural areas, resistance to Communism is still centered around the local church. In spite of the official attitude, there are no signs yet to indicate a relaxation of the devotion or the stubborn adherence to the church of the traditionally pious Magyar peasants — men and women alike. 659 771

Among the peasantry, the teaching of the basic tenets of religion to the child has been traditionally the mother's duty, and the growing child can observe, at home, the example of his elders. Meals, important activities and everyday labor are always introduced and followed by a short prayer. At the table, the sign of the cross accompanies the cutting of the fresh loaf of bread. When church bells ring, the women cross themselves and men remove their hats. The Catholic home always displays religious pictures and a font; Protestants ornament the main living room with the family Bible. 788 771 [869]

9: Eppstein S-4 (no date) 1945 EC1 Hungary EC1

The Church is one of the largest landowners and 795
one of the richest institutions generally in Hun- 659
gary. Besides the Archbishops and the Bishoprics, many of the monasteries have received vast endowments from kings and other pious persons. The leading order is the Benedictine, whose chief house at Pannonhalma, in West Hungary, is an 'Arch-Abbey', not subject to the jurisdiction of any bishop. The Cistercians, Franciscans and Piarists also posses many monasteries. All education in 871
Hungary was in the hands of the Church up to 794
modern times, and these four Orders still conduct a large number of secondary schools. A considerable proportion of the primary schools are also 'confessional', that is, parochial schools.

There is a rather wide gap between the higher 793
and the lower Catholic clergy. The village priests are relatively poorly paid and have to live modestly. Nevertheless, they enjoy much esteem, and rightly, for they are a devoted and well-educated body of men.

THE PROTESTANTS. Considering the position held 795
by the Roman Catholic religion, it may seem strange that the confession which is commonly regarded as the most 'national', and which is nicknamed the 'Magyar faith', should be not the Catholic, but, on the contrary, the Calvinist. In the fifteenth and early sixteenth centuries nearly the whole country was converted to Protestantism, the German colonists and a few others adopting the Lutheran confession, while most of the Magyars followed the doctrines of Calvin.

In the seventeenth century West Hungary, which was then under the direct rule of the Habs-

794 659 It is not possible to draw any conclusion from this first pastoral other than that its wild and irresponsible author did not propose to allow the Hungarian Government to live at peace with him and was prepared to wreck the Catholic Church if need be, while he vented his personal political hatred of the new social system of the country.

The Cardinal maintained his initial form and lost no opportunity to attack the Government. When the Allies signed the Peace Treaty with Hungary, he led the bishops in an attack on the Treaty (" the Treaty overloads our country with burdens and must be considered unfair and even unjust "); rejecting especially the cession of Transylvania to Rumania. He again attacked when it was proposed that the fantastic system of compulsory religious instruction in schools (which compelled, *e.g.*, Marxist parents to decide whether their children should be brought up as Catholics, Calvinists or Lutherans) should be brought to an end. When elections came in 1947, the Catholics were warned that they could not vote for socialists of any kind, and immediately afterwards the Cardinal opposed the expulsion of Germans, largely on the grounds that they were Catholics, and in a pastoral at the end of the year he forbade Catholic teachers and parents to accept the use of new school textbooks teaching evolution and spoke of the circulation in schools of " pamphlets propagating masturbation." It is perhaps unnecessary to add that these pamphlets had no existence. One of the saddest features of the whole Mindszenty affair is the way in which the Archbishop's mind was so obviously preoccupied with questions of sex.

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659 871 794 All these attacks, however, were mild compared with the attack he led against the Government when it introduced into the Assembly a motion for the nationalisation of schools. Such a motion was bound to be produced at some stage, just as it had been years before in other countries. In most Western States the schools and education have long since been considered to be the business of the State, but in Hungary, before 1945, there was a total of 4,564 denominational schools in which 650,000 children were taught: 2,797 of these schools were owned and controlled by the Catholic Church. As late as 1947 out of 2,908 elementary schools only 934 were not controlled by churches. This state of affairs was not only tolerated but approved by the Horthy regime because it was in line with its policy of keeping the educational standards of the peasants and workers as low as possible, in order to have available a supply of cheap labour.

A situation now arose when the people's Government was already paying for the schools and could hardly tolerate that it should pay for schools in which the Cardinal forbade modern scientific education, and instead used the schools for

14: Evans S-3 (1950) 1953 EC1 Hungary EC1
p.11

propaganda against the Government. All Catholics who supported the nationalisation were threatened with excommunication in a pastoral letter of May 17, 1948; but by this threat the Cardinal forced a development of the situation which bore fruit at a later stage in that he compelled the latent Catholic opposition to his own policy to come into the open and conferences of Catholic teachers were called to oppose the policy of the Cardinal.

Since it was the proposal to nationalise the schools that compelled all the churches to define their attitudes, it is right at this juncture to go back and consider the third factor in the situation, the attitude of the Protestants.

Bishop Bereczky

The man who was destined to become the leader of Hungarian Calvinism (the Reformed Church) at this period was Albert Bereczky, and it is important that his attitude should be understood. He himself states it quite clearly in his contribution to *Five Years of Hungarian Protestantism*, 1945-1950:

" A terrible anxiety was growing in me, beginning with the thirties, that we were living in an awful deception which would lead to catastrophic consequences. The outbreak of the war realised my forebodings. I was sure that Nazism, after an unforeseeable course of disasters, would lose, and, in my sleepless nights, I saw the opening of an abyss which would engulf the whole nation and the church which had become like the salt which had lost its savour. Those who did not feel this anguish—yet how little it was to feel only this—will never understand what liberation meant. To put it bluntly: for those who found no fault with the years before or even during the war, nothing else happened but defeat, disaster and judgment. There were many such people, even among believing Christians. Why, it was possible to lead, individually, a good Christian life, to maintain one's fellowship with Jesus Christ, and even more, it was possible to gather these pious individuals into pious groups and to be, at the same time, completely oblivious to the fact that lots of money could be made by owning tenement houses in the Párkány Street, in which small rooms served as ' houses ' to 14-15 members of three-four families, in an environment of such physical, mental and spiritual destitution that it would have taken the coarsest hypocrisy to demand of these people that they be ' Christians.' And there were many Párkány Streets in those days !

" There were hundreds of thousands of rural proletarians on the Great Plain whose staple food throughout the winter was but beetroot that is only fit to be fed to the cattle. Yet how many a time did the account of their poverty fall on deaf ears ? It was my great sin that, while seeing all this, I was content to dole out that charity that we were able to give and to administer drops of

It was the man who thought like this that emerged as the outstanding leader of the Reformed Church after the war and who became Bishop of Budapest. He was ably seconded by János Péter, later elected to the largest Reformed See, that of Debrecen. When, therefore, the question of school nationalisation was raised the leadership of the Hungarian Reformed Church decided that this was not one of " faith " and not one on which a fundamental dispute between Church and State would be right. It was, therefore, prepared to compromise and the resulting Church-State agreement is sufficiently important to be given in full. It was signed on October 7, 1948.

The Agreement

The Government of the Hungarian Republic and the delegated Committee of the Synodal Council of the Hungarian Reformed Church, in order to arrive at a peaceful and correct settlement of the questions which affect the relations between the State and the Church, have made the following agreement:—

1. With the view of a new regulation of the Church position in the Hungarian Republic, the Government of the Hungarian Republic and the Hungarian Reformed Church will appoint a permanent Joint Commission to present, for enactment, a draft of new laws affecting religious matters, particularly those concerning the religion of children. The necessary modifications in church policy, according to the new national Act concerning religious matters, will be enacted by the legislation of the Church.

2. The Government of the Hungarian Republic declares in this instance also that the Legislation and Government of the Hungarian Republic has ensured, defended and, by Act 33 of 1947, significantly enlarged the free exercise of religion and, by contributing to the personal and real expenditure of the Church, has rendered possible the maintenance of the present framework of the Church's life.

3. The Government of the Hungarian Republic regards the following activities, according to existing legal relations, as pertaining to the free function of church life; the holding of divine services in church buildings or in other suitable public buildings, in homes and in open spaces, the holding of Bible classes in church buildings, in schools, in private homes, in church halls; the colportage of Bibles and tractates; the holding of congregational or national church conferences, evangelistic meetings, the compulsory religious instruction in public schools and the charitable work of the church. To this end it permits the free use of class rooms and other suitable premises of public schools, wherever this may be necessary, outside regular school hours, subject to agreement with the

which was paid by the State for the erection, reconstruction and equipment of the buildings of the Reformed Church between August 1, 1946, and July 31, 1948. This real subsidy will also be reduced according to the above scale after every five-year period, and will cease entirely on December 31, 1968.

(d) Any other State subsidies which have been paid heretofore, will be paid according to the above rules on a decreasing scale.

(e) The State will take over the payment of sums paid out for pensions of members of the National Reformed Pastors' Pensions Institute, as well as those assisting the widows and orphans of these members, on the basis of the scale of civil servants' pensions and will also pay the pensions of those who are retired up till December 31, 1953.

6. Following the plain command of scripture the Hungarian Reformed Church in her Order of Worship will provide for intercessions for the Hungarian Republic, for the Head of the State, for the Government, and for the welfare and peace of the entire Hungarian people, as well as for Divine Service on State holidays, in conformity with the Word of God and the Confessions of the Church. She states that the new Hymnary which is about to be published, contains hymns appropriate to these occasions.

7. The Hungarian Reformed Church takes cognisance of the decision of the Government of the Hungarian Republic to nationalise, by legislation, non-State schools and such residential establishments as are organically connected with them.*

The action of nationalising the Reformed Church Schools will be governed by the following agreement :

(a) The Government will take into State service, as from July 1, 1948, all teaching and other personnel of nationalised schools and attached institutions, duly taking into account their length of service.

(b) The titles to the buildings of nationalised schools and attached institutions, as well as to the glebes assigned to the teachers, will be transferred to the State, together with all liabilities incurred before May 15, 1948, as entered in the land register or otherwise proved. Should disputes arise in connection with claims after considering the proposals of the Joint Commission constituted according to Para. 1, the final decision will rest with the Minister of Religious Affairs and Public Education.

(c) The Government agrees to the arrangement whereby those members of the teaching staff who are serving as Church precentors may continue this work on the existing terms, for two years after the date of this Agreement. That part

* Dormitories.

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of the teacher-precentor's emoluments which is assigned to the precentor for his work as a glebe, will remain in the possession of the Church.

(d) Nationalisation will not affect those institutes of learning which serve exclusively church purposes and which cannot, as such, be regarded as public schools, so that theological colleges, pastors' training institutes, deacons' and deaconesses' schools, missionary training schools and all other schools training church workers will be exempt from nationalisation.

The legal connection which now exists between the Theological Faculty of the University of Debrecen and the Ministry of Religious Affairs and Public Education, will remain unaltered.

(e) The Government of the Hungarian Republic, in order to express its appreciation of the services which the Hungarian Reformed Church has rendered in the sphere of public education, and also to promote the pre-seminary training of a new generation of pastors, agrees that, within limits that do not exceed those now prevailing, the following colleges from among the Reformed Colleges that have the strongest historical traditions will remain church schools:

The Gymnasium,* Lyceum† and Teachers' Training College of the Reformed College in Sárospatak;

the Gymnasium, Lyceum and Teachers' Training College, the Dóczy Girls' Gymnasium, the Dóczy Lyceum and Teachers' College of the Reformed College in Debrecen;

the Gymnasium of the Reformed College in Pápa;

the Lonyay Street Reformed Gymnasium in the IX District of Budapest and, as an integral part of it, the Baár-Madas Reformed Girls' School.

Should the question of enlarging the framework of the aforesaid church-school system arise, the Joint Committee, as constituted according to Para. 1, will make a proposal to the Government.

The Government of the Hungarian Republic will guarantee the maintenance of the aforesaid church schools, during the period of State support, in the same manner as it guarantees the subsidies for personnel specified in para. 5a of the present Agreement. After the expiration of the period of State support, the church will assume their entire maintenance.

(f) The Government of the Hungarian Republic recognises and guarantees the right of the Hungarian Reformed Church

* Secondary school (10-18).

† School for training teachers for elementary schools, for students from 14-20 years. State lyceums have been abolished.

14: Evans S-3 (1950) 1953 EC1 Hungary EC1

to continue to exercise freely compulsory religious instruction in State schools, although this question of religious instruction should be regulated afresh in the new Act concerning religious matters, particularly with regard to the members of the free churches and people not belonging to any denomination.*

659 871

(g) The personnel of those types of school which will be discontinued will be taken into the State service on the same terms as the personnel of discontinued State schools.

(h) In the event of the Law Academy in Kecskemét being discontinued, the professors now functioning there will be placed by the State in other positions befitting their present status.

(i) The Government of the Hungarian Republic will ensure that in schools in which non-Hungarian speaking (Rumanian, Serbian, Ruthenian, Slovak, German) children are taught, the language of instruction will be the mother-tongue of the children, provided the parents desire it. At the same time, on the basis of reciprocity, the Government of the Hungarian Republic will endeavour to secure the same regulation for the Hungarian speaking youth of the neighbouring States.

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8. The Church will modify her school laws according to the new State laws.

9. It will be the task of the Joint Commission, as constituted according to para. 1 of the present Agreement, to make proposals with regard to the regulation of matters still pending.

A similar agreement was made by the Lutheran Church which had had a more serious internal struggle, in which the leading opponent of any collaboration with the new Hungary was Bishop Ordass who was tried and sentenced in November, 1948, for economic offences in connection with money sent to the Lutheran Church from America. It was widely held abroad that this was a case of religious persecution but the evidence would seem to be that the Bishop had to accept the responsibility, legally his, for acts committed in the main by his subordinates.

Catholic Attitude

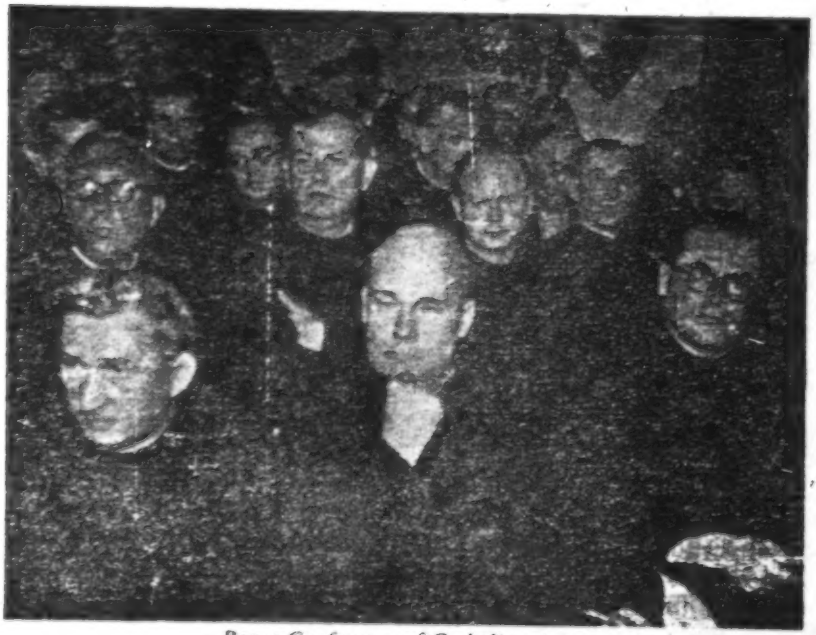
The Catholic attitude to nationalisation was quite different. Negotiations were begun but broken off, the Cardinal savagely attacked the nationalisation proposals and, having as the result lost all the Catholic schools, excommunicated all those who had made the law and executed it, and threatened to excommunicate any priest, monk or nun who accepted a contract to teach in a State school. The result of this was extremely serious for those religious orders which had depended for their maintenance on the

* Compulsory religious teaching was abolished in 1949 and replaced by religious education in schools at the request of parents.

659 teaching salaries of their members and there is no doubt that,
● 871 left to themselves, they would gladly have accepted the contracts. It is worth adding that the Catholic Church was accepting the usual subsidies from the Government.

794 Then, in December, 1948, events took a new turn when
659 Cardinal Mindszenty and six others were arrested and charged with treason, espionage and currency offences. It is not possible to discuss the trial in detail here (see *The Trial of Cardinal Mindszenty*, by S. G. Evans) except to say that it had nothing to do with the church situation, although, of course, it reacted on the situation by its effect on Catholic opinion. The Hungarian Government had indisputable evidence as to the conspiracy for the reinstatement of the Hapsburg monarchy and the old regime, if necessary by foreign armed intervention and a third world war, and those involved in the conspiracy were brought to trial before an open court at which the world's press was represented. The charges were amply substantiated, as readers, for example, of *The Times* reports on the trial could see, and the final judgments stretched the law on the side of mercy.

Perhaps the outstanding result of the trial was the revelation to an increasing number of the Catholic clergy as to how badly they had been led and the feelings thus generated burst into the open with a National Congress of Catholic Priests on August 1, 1950. The call to this meeting was widely responded to by parochial clergy, who had long needed an opportunity to express their views on ecclesiastical policy.



Peace Conference of Catholic priests.

794 of atomic weapons and therefore considers the Government
208 which first uses the atom bomb as guilty of a crime against humanity.

II

[641] 1. The Government of the Hungarian People's Republic,
659 in accordance with the Constitution of the People's Republic, ensures absolute freedom of religion to the Catholic congregations, and also ensures freedom of activity to the Catholic Church.

[871] 2. The Government of the Hungarian People's Republic approves the return of eight church schools (six boys' schools and two girls' schools) to the Catholic Church and will also see that in all these Catholic schools there are an adequate number of male and female teachers belonging to the religious orders.

3. The Government of the Hungarian People's Republic will provide for the financial needs of the Catholic Church in the spirit already agreed with other religious denominations in such a way that for 18 years, *i.e.*, until the Catholic Church can cover its financial needs from its own resources, it will grant sums decreasing in a proportion every three and five years respectively. Within the framework of the financial aid the Government of the Hungarian People's Republic will lay special stress on ensuring a suitable living wage for the clergy.

To carry out the above agreement a mixed committee shall be formed composed of delegates of the Government of the Hungarian People's Republic and the Bench of Bishops.

Visit to Hungary

A visit to Hungary in the autumn of 1950 provided an opportunity to meet a number of Hungary's church leaders and to get a personal impression of the situation as it is to-day, and it should be said at once that the result was one overall general and inescapable conclusion: that Hungary's church leaders and church people were not perpetually preoccupied with the question of Church-State relations but with making the best provision for dealing with the overwhelming opportunities to do their proper work which were now open to them.

It was typical of the situation that glancing at the local press in the historic Calvinist town of Debrecen there should appear in prominent positions two statements from leaders of the Reformed Church, on this occasion saying that they gladly took part in the local elections because they wanted to support peace and demo-
[563] cracy and the abolition of exploitation. Debrecen also has a Jewish paper.

15: Kárpáti G-3 (no date) 1943 EC1 Hungary EC1

Solving student problems.

874 657 The Government is always interested in the question of replacements. This socially important task is being solved progressively and on a broad basis At nation-wide competitive examinations the gifted children of the rural districts are chosen, and out of these, 600 are sent each year to high-schools. There are 73 such high-schools in different parts of the country, and more than 80% of the children finish their studies with very high marks. Undoubtedly this innovation opens the way to social betterment and will ensure the replenishment of the intellectual classes through institutional selection of the talented.

The extent to which the problems of the educated classes are being solved is illustrated by the following figures: the Ministry of Education and Religion spent 149,500 pengős in 1924, and in 1943 three and a half million pengős have been allocated for student welfare purposes. Since 1920 twenty million pengős were spent by the Government on scholarships, student relief, assisting student homes and student welfare organizations. The student welfare problems are dealt with by a special department of the Ministry of Education and Religion, and a national board co-ordinates the work of the various youth groups and organizations.

Results achieved by public education.

• 871 We may mention here — as this is one of the salient features of social progress — results achieved by the educational policy of the Government in connection with the masses during the last twenty years. A remarkable number of new schools, scientific institutions and courses of instruction

have been started. From the standpoint of raising the general cultural standards, the furtherance of elementary schooling and public education was the most important. The number of elementary state schools rose from 5584 in 1918 to 6899 in the summer of 1938, and the teaching staff from 14,400 to 20,149. During this time the number of board-schools was increased from 253 to 397 and their staff from 2653 to 4124. The Government carried out a large-scale elementary school building programme between 1926 and 1930. Out of the 52 million pengő fund created for this purpose 3645 schoolrooms and 1572 homes for teachers were built. In 1937 this activity gained fresh impetus after being temporarily interrupted because of the severe economic depression. In the last ten years 2000 new schoolrooms and 870 new homes for teachers were built. After the war the Government plans to build an additional 8000 new schoolrooms and houses for teachers.

Reducing illiteracy.

The results of the constructive educational policy are already apparent in the reduction in the percentage of the illiterate. In 1920 the percentage of illiterates over 6 years of age was 15·2%; in 1930 it was 9·6% and in 1941 4% in the territory left to us by the treaty of Trianon. Naturally in the recently regained territories the percentage of illiteracy is far greater since there the development of the educational system was slower, and in some districts it was altogether absent.

Among the laws and regulations governing public education in the last twenty years was Act VII of 1926, which deserves special attention. This law compelled the suburban companies and agricultural industries to estab-

871 lish and maintain elementary schools in rural districts. The importance of this was felt most strongly in the Hungarian Prairies where the population is widely scattered in small communities. From these remote districts it was almost impossible for the children to reach the schools, particularly in winter. To help solve this problem residential institutions were opened where the children — mostly of tenant farmers — from scattered farms received board and tuition up to the 8th grade.

875 793 Lastly, very important steps have been taken to adjust the incomes of the teachers and the clergy and to promote their social welfare.

Social Security Insurance.

745 466 The Hungarian social insurance system is not of recent origin, although its all-embracing reforms and measures have been adopted in the last twenty years. The most remarkable social achievement in Hungary since the war was the enactment of Act XXI in 1927, instituting compulsory sickness and accident insurance. Of far-reaching importance also is Act XL of 1928, which provided for the creation of compulsory insurance covering retirement pensions, disability, and widows' and guardians' benefits. Later the statistical data concerning the persons insured under these acts will be given. To illustrate the historical [467] background it is sufficient to mention that the miners formed friendly benefit societies as far back as the fifteenth century. In the eighteenth and the beginning of the nineteenth century several similar societies were established, which in some branches of production — especially industry and mining — provided some sort of social insurance for their members. In 1891 sickness insurance was made com-

besides obtaining brood stock from the state for the poorer farmers, they also secure the occasional loan of thoroughbred stock for breeding purposes. Up to date almost 20,000 large agrarian families have been aided on these lines. Welfare societies also help the poor farmers who are engaged in vegetable and fruit gardening, bee-keeping, silkworm culture, rabbit breeding and collecting medicinal herbs.

Handicrafts.

In several villages the welfare societies organized the villagers into different handicraft groups to alleviate the effects of seasonal unemployment during the winter. To foster the handicraft activities of the villagers, welfare societies advance the sale of their products and help them with the purchase of raw materials.

Marriage Grants.

Marriage grants to young people is one method of social welfare aid to the agrarian population. A noteworthy feature of the contracts governing these loans is that repayments are progressively cancelled upon the birth of each child. These loans of 1000 pengõs made possible the foundation of many new Hungarian families. After the birth of the fourth child the outstanding part of the loan is automatically cancelled.

Education.

The National Folk and Family Protection Bureau is working on a project which will subsidize the education of the children of farm labourers. It is expected

746 871 241 that 250,000 children will benefit by this project, and families with 800,000 children will be made financially stronger.

Beside all its other activities the Bureau subsidizes other social welfare bureaux, child protection organizations and crêches, and gives free lectures for the public.

Green Cross Health Centres.

744 It was found necessary for a centrally organized institution to supplement the public health services of existing local organizations and make them available in communities which do not possess them as a result of difficult communications, great distances from other settlements, extremes of climate etc.

Recently the organization of public health services in the villages has been greatly expanded. In 1940 the Ministry of the Interior established the Green Cross Health Service, the main object of which is to render health services in remote districts of the country. At the same time the public health centres in the counties were provided with dispensaries. These are staffed with Green Cross nurses who combat diseases in the villages by educational and practical measures. The work of the public health centre includes free advice on marriage and vocational problems as well as instruction in hygiene, pre-natal and infant care, looking after school-children, giving advice to those suffering from tuberculosis and venereal diseases, combating epidemics etc. Their manifold activities extend to the supervision of pure drinking water and housing conditions, and to advice on a properly balanced diet. About 100 public health centres (dispensaries) are built each year and their work is carried out in almost

Article 44.

642 693 Public prosecutors proceed independently of the central and local administrative and executive organs of the state.

SECTION EIGHT

The Rights and Duties of Citizens.

Article 45.

642 641 1) The Hungarian People's Republic guarantees for its citizens the right to work and the right to remuneration in accordance with the quantity and quality of the work done.

2) This right is implemented by the Hungarian People's Republic by means of the planned development of the forces of production and by a manpower policy based on economic planning.

Article 46.

642 466 1) The Hungarian People's Republic ensures the right of rest and recreation for its citizens.

2) This right is implemented by the Hungarian People's Republic by means of a legally determined working day, holidays with pay and the organization of the rest and recreation of the workers.

Article 47.

642 745 1) The Hungarian People's Republic protects the health of the workers and assists them in the event of sickness or disability.

2) The Hungarian People's Republic implements this protection and assistance by means of a comprehensive social insurance scheme and the organization of medical services.

Article 48.

642 871 1) The Hungarian People's Republic ensures the right to education for every worker.

2) The Hungarian People's Republic implements this right by means of an extension to all of educational facilities, by means of a free and compulsory general schooling scheme, by the provision of secondary and higher schools, by educational facilities for adult workers and by financial aid to those receiving schooling of any kind.